

# Exodus 33 - Disaster or Distinction After Idolatry

To read:

1. John 17
2. Revelation 21

## I. Introduction

### A. What makes you distinct?

1. All of us want to know who we are, and 21st century western culture is consumed with self-identity, expressing and identifying who we are, what makes us distinct from everyone else on this planet, what makes us special
2. So this morning I want to ask you what makes you distinct? What makes you different from everyone else? What gives you identity in this world?
3. Or, to put it a different way, when other people think about you, what do they think of? How do they identify you? What things do they put you together with? How do others see you as different from everyone else?
4. What makes you distinct?

### B. Distinction is at the center of our passage this morning

1. If you remember last week, we started the seventh story cycle of Exodus with the story of the golden calf
2. God's people who had seen God's holiness and terror descend on the mountain and had entered into covenant with God so quickly forgot God and turned aside to idolatry - replacing the revealed image of God with a lesser image, using God's name on something that was so far inferior to Him
3. And God was rightfully angry with His people - they had traded His majesty and glory for a poor representation of a created thing - they traded God for something worthless, in effect, calling God worthless to them
4. Then, in order to foreshadow the glories of Christ, God provided an intercessor in Moses, who pleaded with God to turn away His wrath and his intercession was successful - God did not destroy His people
5. But this isn't the end of the story, there are still bigger problems to address - perhaps God's wrath has been turned aside, but the central theme of the second half of Exodus has not been addressed
6. How can God's presence go with an idolatrous people? How can God desecrate His majesty, His holiness and His glory by putting it in the midst of a people who do not worship Him?
7. And, if God cannot dwell in the midst of His people, what makes them different from every other nation on the earth? What makes His people distinct? What makes them and marks them as God's treasured possession among all peoples, for all the earth is His?

### C. So the theme of God's presence is still at the center of the story of the golden calf

1. Last week we studied Exodus 32 and see the Deadly Danger of Idolatry for the covenant people of God
2. And now, this week, we are looking at Exodus 33 and will see that God's presence leads to Disaster or Distinction after Idolatry
3. Next week we'll finish this cycle by studying Exodus 34 and seeing the Glorious Antidote to Idolatry in God's glory

### D. Read Exodus 33

### E. Proposition: God's presence cannot go with an idolatrous people, so God's people's only hope is the intercession of the mediator and they must put aside the things that distract them and seek only God's presence intently

1. God's presence must be central to His people
2. Christ's presence must be central to His people
3. Christ's people must earnestly seek His presence

## II. God's presence must be central to His people

### A. A Warning: God cannot dwell with an idolatrous people

1. First, let's look at verses 1-3 and see God's declaration that His presence cannot abide with idolatrous people
  - a. Verse 3 - *Go up to a land flowing with milk and honey; but I will not go up among you, lest I consume you on the way, for you are a stiff-necked people.*"
  - b. In verses 1-2 and the beginning of verse 3, God promises that He will be faithful and give them blessings of victory and land that He had promised to Abraham and to them - God would give them what they wanted
  - c. But in verse 3, He tells Moses very clearly that He cannot go with them - their idolatry, their stiff-neckedness, their rejection of His presence makes it impossible for Him to go with them
  - d. If He went with them, His holiness would burn against their idolatry, His glory would seek to consume them
  - e. This is again emphasized in verse 5 - *"Say to the people of Israel, 'You are a stiff-necked people; if for a single moment I should go up among you, I would consume you. So now take off your ornaments, that I may know what to do with you.'"*
  - f. God's presence cannot go with an idolatrous people - their hearts are not set on His glory and therefore they would be destroyed by His glory, but He'll give them the benefits that He had promised
2. As Moses comes back down the mountain, we see the people's reaction to God's declaration and we might be surprised, because they understand that God's promise without His presence is disastrous (verses 4-6)
  - a. Verse 4 - *When the people heard this disastrous word, they mourned, and no one put on his ornaments.*
  - b. Honestly, having followed the Israelites from Egypt, through the grumbling in the wilderness, to the covenant at the mountain and the quick descent into idolatry, this isn't the reaction I expected from them
  - c. It seems that the Israelites should be happy, or at least ok with God's declaration - maybe we won't have His presence in our midst, but we'll get all the good things God promised us
  - d. But, the people do the very opposite, they understood the gravity of the situation and called it a disaster - it would be a disaster if God's presence didn't go with them! No matter how many good things God might give them, if they came without Him then they wouldn't mean anything, they would be worthless.
  - e. The true blessing of God is life in His presence, not things that He might give to us - assuredly *at His right hand are pleasures forevermore* (Psalm 16:11), but they are only enjoyed before His face, in His presence
3. After this, we come to an interlude in the story that emphasizes the fact that God's presence is outside the camp
  - a. The explanation in verses 7-11 of how Moses pitched a tent outside the camp to meet with God at is meant to clearly demonstrate that God could not come into the camp - God could not go with them
  - b. The people had to stand off at a distance, when Moses went to go to the tent, they stood at the doors of their own tent watching Him, separated from God's holy presence
  - c. And this contrast is emphasized with two contrasting phrases used in these verses
    - i. Verse 7 - *Now Moses used to take the tent and pitch it outside the camp, far off from the camp,*
    - ii. The text specifically says that the tent where Moses met with God was *far off* from the camp - it was clearly separated from God's people
    - iii. Verse 11 - *Thus the LORD used to speak to Moses face to face, as a man speaks to his friend.*
    - iv. In the tent, which was far off, Moses shared intimate fellowship with God, even as a man speaks *face to face* with a friend - this phrase face-to-face or seeing the face is important in this chapter and we'll come to it again before the end, but it stresses intimacy and closeness of fellowship
    - v. Moses had what the people did not, Moses had an intimate relationship with and knowledge of God
  - d. Moses had a unique, clear, authoritative and intimate relationship with God, but God's people did not and could not have this relationship with God - God dwelt outside their camp
    - i. And this is the disaster that the people mourn in verse 4 - they cannot share this fellowship with God

## B. A Request: Moses appeals for God's presence to go with His people

1. Last week we saw a huge problem - God wanted to destroy His people - but there was a merciful answer in the intercession of Moses that turned away God's wrath
  - a. And the answer to this disaster is the same, Moses had interceded to turn away God's wrath and now He intercedes for God's presence to go with His people
  - b. In fact, this concept of intercession is what weaves all of these stories after the golden calf together - in each chapter we see a new facet of how Moses intercedes for the people
  - c. So, let's look at Moses' intercession together - and as we do, we'll see that Moses' intercession is all geared toward one goal - God's presence going with His people - and it all appeals to one truth - God's glory
2. So, first, in verses 12-13, Moses reminds God that He has promised to go with him (with Moses)
  - a. Verses 12-13 - *Moses said to the LORD, "See, you say to me, 'Bring up this people,' but you have not let me know whom you will send with me. Yet you have said, 'I know you by name, and you have also found favor in my sight.' Now therefore, if I have found favor in your sight, please show me now your ways, that I may know you in order to find favor in your sight.*
  - b. Moses wants God to keep His promises to Moses, Moses wants God to go with Him so that He will know God, so that He will see God's ways and know God's favor
  - c. In sum, God's glory before Moses will be Moses knowing God's presence - God should send His presence so that Moses can see His glory
3. Then, second, at the end of verse 13, Moses reminds God that He has called Israel His people
  - a. Verse 13 - *Consider too that this nation is your people.*
  - b. This is a really short phrase, but an important one - it appeals to God's promise and it connects Moses desire to see God's glory to the people - God will glorify Himself by keeping His promise to His people
  - c. God's glory before His people will be His going with them - God should send His presence so that the Israelites can see His glory
4. Finally, in verses 15-16, Moses reminds God that His presence is what makes His people distinct
  - a. Verses 15-16 - *And he said to him, "If your presence will not go with me, do not bring us up from here. For how shall it be known that I have found favor in your sight, I and your people? Is it not in your going with us, so that we are distinct, I and your people, from every other people on the face of the earth?"*
  - b. Moses calls on God to send His presence so that His people will be distinct, so that they are different from all of the other nations on earth
  - c. Now this word 'distinct' can have several connotations wrapped up in it
    - i. For example, it can mean 'set apart' or 'separated to', similar to holiness, for example, in Psalm 4:3 - *But know that the LORD has set apart (made distinct) the godly for himself;* - God's people need to be set apart to Him by His presence dwelling in their midst
    - ii. But it also has the sense of 'wonderful' or 'amazing' for example in Psalm 17:7 - *Wondrously show (make distinct) your steadfast love, O Savior of those who seek refuge from their adversaries at your right hand.* - or again, in Psalm 139:14 - *I praise you, for I am fearfully and wonderfully (distinctly) made.* - God's people are made wonderful or glorious because of God's presence in their midst
  - d. So, the thing that sets God's people apart, that makes them different from the rest of the world; the thing that makes them amazing and glorious is that God's presence goes with them
    - i. When the world looks at God's people what they should see is God's presence, when the world asks, 'what is different about these people?' the answer should be, 'God is with them.'
    - ii. God's people display God's glory because God's presence is in their midst - this was a major theme of the covenant, how will God's people display His glory?, and the answer is His presence in their midst
  - e. God's glory before the world will be His presence with His people - God should send His presence so that the world can see His glory
5. So Moses ends by calling on to display His glory
  - a. Verse 18 is Moses' ultimate request - *Moses said, "Please show me your glory."*
  - b. Moses wanted God to be glorified and He wanted to see God's glory, so Moses earnestly intercedes for God's presence to dwell in the midst of His people so that Moses, the Israelites and the world would see God's glory

**C. A Response: God promises His presence in order to display His glory (once again, Moses' intercession is effective)**

1. God's first response answers Moses first request, that God's presence would go with Moses
  - a. In verse 14, God responds to Moses - *And he said, "My presence will go with you, and I will give you rest."*
  - b. Now, my Hebrew isn't very good, but I'm pretty sure that the you here is singular - God is saying that He will go with Moses specifically - Moses asked God to go with Him and God says, I will
2. God's second response extends to God's people, but it still rests on Moses
  - a. Verse 17 - *And the LORD said to Moses, "This very thing that you have spoken I will do, for you have found favor in my sight, and I know you by name."*
  - b. The very thing that God will do is making His people distinct by sending His presences with them (plural)
  - c. So God's presence will go with Moses and it will go with Israel, but notice why it will go with Israel
  - d. God's presence doesn't go with Israel because Israel has earned God's favor, it doesn't go with them because they know God intimately, assuredly they don't
  - e. But God's presence will go with them because Moses has earned God's favor and Moses knows God, God goes with Israel because of Moses
3. God's third response is a promise that He will answer Moses' ultimate request - He will display His glory
  - a. Verse 19 - *"I will make all my goodness pass before you and will proclaim before you my name 'The LORD.' And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."*
  - b. Notice first that God will show how great He is by showing the glory of His character - He says *"I will make all my goodness pass before you"*
  - c. And also, God will show how great He is by showing the glory of His name - He continues, *"and will proclaim before you my name, 'The LORD'"*
  - d. God will show how great He is by showing the glory of His actions - He concludes, *"I will make all my goodness pass before you and will proclaim before you my name 'The LORD.' And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. "*
  - e. God listens to Moses' intercession because God loves Moses and because God loves His glory, so He will show His glory to Moses and, in doing so, will show His glory to His people and to the watching world

**D. A Foreshadowing: there are limitations on how God displays His glory to Moses and Israel**

1. Verses 20-23 - *But," he said, "you cannot see my face, for man shall not see me and live." And the LORD said, "Behold, there is a place by me where you shall stand on the rock, and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by. Then I will take away my hand, and you shall see my back, but my face shall not be seen."*
2. The passage builds through Exodus 33 from a complete lack of God's presence to a climax of the revelation of God's glory in verse 19, but then there is an abrupt halt and Moses is told that He cannot come further - there is a limit on how much Moses can see and how much, therefore, Moses can reveal to God's people
3. And, in fact, there's a contrast here with verses 7-11 where Moses' intimate fellowship with God was displayed
  - a. Remember in verse 11 that God spoke to Moses face to face as with a friend, but now in verse 20 Moses cannot see God's face
  - b. Compared to Israel, Moses had a unique and intimate fellowship with God, but it wasn't the most unique and the most intimate fellowship and Moses wasn't good enough to approach God
4. So the passage actually leaves us longing, there must be a better provision to bring us to the glory of God
  - a. Moses is a great picture, but he can't be the final answer - there has to be someone who can look on God's glory in its fullness and display that glory to us - there has to be someone who, like Moses, intercedes for God's presence, but He must do so in a way that supersedes Moses
  - b. Which leads us to our second point:

### III. Christ's presence must be central to His people

#### A. Christ fulfills this chapter because Christ is the better Moses, interceding for His people

1. Moses had a unique, clear, authoritative and intimate relationship with God, but Christ has infinitely more
  - a. So, it is truly Christ that has seen God face to face, Moses' relationship with God may have been intimate, but it was nothing compared to Christ
    - i. John 6:46 - *not that anyone has seen the Father except he who is from God; he has seen the Father.*
    - ii. John 1:18 - *No one has ever seen God; the only God, who is at the Father's side, he has made him known.*
    - iii. As we read the New Testament and hear it say that no one has ever seen God, our first reaction might be, "what about Moses?"
    - iv. But these statements are intentional, teaching us that Moses had a unique relationship with God, but it was nothing compared to Christ, compared to Christ Moses never saw God
    - v. Jesus is the better Moses, the one who could fully approach God's presence and see His glory
  - b. And so, unlike Moses:
    - i. Jesus has not only seen God's glory, but He embodies God's glory, Colossians 1:19 - *For in him all the fullness of God was pleased to dwell, - or again, Colossians 2:9 - For in him the whole fullness of deity dwells bodily,*
    - ii. Jesus has not only seen God's glory, but claims unity with the Father, John 10:30 - *I and the Father are one.*
    - iii. Jesus has not only seen God's glory, but participates in God's glory, John 17:5 - *And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.*
    - iv. Jesus has not only seen God's glory, but reveals God's glory, John 1:14 - *And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.*
  - c. The cliffhanger at the end of Exodus 33 resolves in Jesus Christ - Moses couldn't see the fullness of the glory of God because He was not the perfect Son of God, but Jesus is and has seen God's glory in an infinitely better way so that He can reveal God's glory in an infinitely better way
2. And because He has seen God's glory in a greater way than Moses ever could Jesus is the better intercessor
  - a. So we see that Jesus makes the same appeal as Moses, Jesus intercedes for God's presence,
    - i. John 14:16-17 - *And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.*
    - ii. Jesus asks the Father to send His presence in His Spirit to dwell with Christ's people - He intercedes on behalf of those whom He has chosen and covered by His blood that God would send His presence with them
    - iii. And, because of His love for Jesus and His love for His glory, God will answer Jesus' request and send His Spirit - notice that it says, "*I will ask the Father and He will give*" - Jesus intercession works
  - b. And, like Moses, we see that Jesus makes this intercession by appealing to God's glory
    - i. John 17:1-5 - *When Jesus had spoken these words, he lifted up his eyes to heaven, and said, "Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him authority over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. I glorified you on earth, having accomplished the work that you gave me to do. And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.*
    - ii. Jesus appeals to God's glory and God's presence - He calls God to glorify Himself and to let His people know Him - He makes the same appeal that Moses makes, but from an infinitely better position
3. Moses saw the back of God's glory while hidden in the rock, but Christ is the rock that brings us to God's glory

**B. But Christ is not only the better Moses, Christ fulfills this chapter because Christ's is God's presence with His people**

1. The complete necessity of God's presence going with Moses and the Israelites is at the center of our passage
  - a. The Israelites in their idolatry had forfeited the ability to have God's presence go up with them
  - b. But the Israelites realize how much they need God's presence to go with them and Moses pleads for God's presence to go with them
  - c. And, as we come to the New Testament, we see that the desire of Moses and the Israelites is fulfilled by Jesus Christ - He is the presence of God going with His people
2. So, Jesus tells His disciples that He will not leave them, but will come to them and will manifest Himself and the Father to them, John 14:18-21 - *"I will not leave you as orphans; I will come to you. Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. In that day you will know that I am in my Father, and you in me, and I in you. Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him."*
3. And because Jesus is the presence of God with His people, He commands the people of God to abide in Him, John 15:4-5 - *Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.*
4. But, after the resurrection, Jesus' presence with His people will not be bodily as before, but will be mediated by the Spirit of God, so that, in the Spirit, Jesus is coming to His people, John 14:25-28 - *"These things I have spoken to you while I am still with you. But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you. Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. You heard me say to you, 'I am going away, and I will come to you.' If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I.*
5. The purpose of the Spirit is to testify to the things of Christ, John 15:26 - *"But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.*
6. In fact, the unity between the Lord Jesus and the Spirit is so close that Paul makes them equivalent, the Spirit's presence is Christ's presence, II Corinthians 3:17-18 - *Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.*
7. And so, by the work of the Holy Spirit, interceded for and sent by Christ, Jesus fulfills His promise to the disciples in Matthew 28:20 - *And behold, I am with you always, to the end of the age.*
8. In fact, Jesus' presence with us is merely the fulfillment of my name, Matthew 1:23 - *"Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, God with us).*
9. And we here this morning have special access to the presence of Christ as He promised in Matthew 18:20 - *For where two or three are gathered in my name, there am I among them.*
10. The presence of God going with them that the Israelites so desired, that Moses so intensely interceded for is promised and fulfilled in Jesus Christ - He is the One who goes with us, who abides with us, who dwells with us
  - a. So, Christ's presence is what makes His people distinct, Jesus going with us is what marks us as His people, Ephesians 1:13-14 - *And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of his glory.*
  - b. Did you hear that, we have been marked by the Holy Spirit, by His presence with us we are different, we are set apart and made wonderful, we are made distinct
  - c. So, Paul's prayer for the Ephesians was, Ephesians 3:16-17 - *I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith.*
  - d. Paul wanted them to be filled with the presence of Christ, to have Christ dwelling with them, in fact, I'm sure Paul would have agreed with the Israelites, the lack of Christ's presence would be completely disastrous
  - e. Which leads us to our last point this morning:

## IV. Christ's people must earnestly seek His presence

### A. As we make some application of our passage this morning, I'm going to keep it brief and just ask a few questions

1. The clear application of our passage this morning is that we must seek God's presence in Christ as the people of Christ, hoping in and resting in His intercession on our behalf
2. So, I hope these questions help us think through whether we are truly seeking God's presence:

### B. Is God's presence with you and with your church your earnest desire?

1. You know, for all the things the Israelites got wrong, they reacted especially well when God declared that His presence could not go with them, perhaps better than many of us would - they mourned before God
2. So, I guess my question is, do we desire God's intimate presence with us as much as the Israelites did?
  - a. Or, maybe it should be, do we desire God's intimate presence more than the Israelites did?
  - b. We have to remember that this is the generation that is ultimately cast off in the wilderness, and that we have infinitely more revelation than they did, so merely matching their desire for God is not enough
  - c. Our desire for God's presence with us in Christ ought to be so much greater than their desire, we ought to mourn, to grieve if God's presence isn't with us
3. Or, to put it the other way, would the lack of God's presence be disastrous?
  - a. Do we even think about that question? Do you think about why you want to be a follower of Christ?
  - b. Is it for the benefits that you see or is it because you earnestly want to share the joy of His presence?
  - c. If Christ's presence would not go with you, would it be a disaster for you or would you even notice?
  - d. Is seeking His presence so central to your life that you can't go without it?
4. But, we could push this first question farther and ask, are we participating in things that would prevent God's presence from going with us? Are we, like the Israelites, harboring idolatry in our hearts?
  - a. The point of the first half of our passage is that God's presence cannot go with idolaters, it would destroy them, and we have similar warnings in the New Testament
  - b. So, Paul tells us that we can grieve the Spirit that goes with us in Ephesians 4:30 - *And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.*
  - c. And in I Thessalonians 5:5 he commands us - *Do not quench the Spirit*
  - d. And James tells us that there are activities that will draw us near to God and activities that will pull us away from His presence, James 4:8-10 - *Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. Humble yourselves before the Lord, and he will exalt you.*
  - e. We, like the Israelites, can imperil God's presence going with us - we can get distracted by other things and fail to seek His presence, fail to draw near and lose the joy of His presence
5. So we should conclude this question by asking, would we be willing to rip things out of our lives that might distract us or hinder us from seeking God's presence?
  - a. I think Exodus 33:6 is important to the Israelite's response - *So now take off your ornaments, that I may know what to do with you.* *Therefore the people of Israel stripped themselves of their ornaments, from Mount Horeb onward.*
  - b. The Israelites had been tempted by the things of the world and used the things of the world, the gold they had plundered from Egypt, to forget God
  - c. So now, when they realize the gravity of the situation, that God's presence might not go with them, they put aside the things that had been a distraction and a temptation, they removed them from their lives
  - d. To this point there had been no command not to wear gold earrings, so it wasn't that they were only stopping direct sin, but they were ripping things out of their lives that might distract them from God's presence, might cause them to seek after something else
  - e. Their desire for God's presence was intense enough to make them forgo things that otherwise might be ok
  - f. Do we have that same desire, to look into our lives and rip out what might be distracting us from seeking God, might be tempting us to not dwell in His presence as intently?
  - g. What things suck up your time and your energy and your passion? What things make you desire them more and Christ less? What things are you unwilling to give up? What things are at the center of your life?
  - h. Can we identify the things that distract us in our lives? Will we have the courage to put them aside or will we continue in them because they are not explicitly sinful? Will we take the earrings out of our ears?

### C. Is God's presence your distinction?

1. I asked you this morning at the beginning of the message, "what makes you distinct, what identifies you?" - when you heard that question, was your answer, "God's presence", will your answer be, "God's presence"?
  - a. As we leave this morning, will others see that you are different because God's presence goes with you, or will they identify you by the other things that seem to take precedence in your life? Will they see that your greatest and overwhelming desire is to live in Christ's presence, or will they say, "He loves x, or he's really into y"?
  - b. You see, there are all sorts of what we might call 'neutral' things in this world, but if we start loving them and pursuing them and our identity to ourselves and others becomes wrapped up in them we have a problem
  - c. When others identify you by some other love that you have, some other passion that you pursue other than Christ, then perhaps you haven't made God's presence your distinction
2. And let's be honest, all of us are guilty of this to some degree, but this is no reason to be complacent about this
  - a. We need to, individually and corporately, identify the things that we identify with and purge them from our lives so that when the world looks at our lives and at the church they can see the presence of God sitting at the center of everything we do?
  - b. So, think about that question - when you think about yourself, what do you think about? When other's think about you, what do they think about? Have you made the presence of Christ your distinction? Or something else?

### D. Is God's glory your devotion?

1. Is seeing and reveling in the glory of Christ the true desire of your heart, the true aim of your life, the foundation of all of your activity, your goal and your purpose? Or do you devote yourself to lesser things? Do you spend your time, your effort, your activity participating in lesser things?
2. When people look into your life, do they see that God's glory is the only thing you want, or do they identify something else?
3. Is seeing the glory of God in the face of Christ through the work of His Spirit what drives everything that you do? Or is it not?
4. Is our future hope and desire that we would see more of the glory of God? Though we do not now, do we look forward to a time when we will see Him face to face and behold His glory? Is that the driving passion of our life?
5. II Corinthians 3:12, 17-18 - *Since we have such a hope, we are very bold... Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.*
6. 1 Corinthians 13:12 - *For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.*
7. Is this our hope, our joy and our devotion?
8. Revelation 22:1-5 - *Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him. **They will see his face**, and his name will be on their foreheads. And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever*